THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

VOL. I.] SEPTEMBER, 1826. [No. 7.

LIFE OF PHILIP JAMES SPENER.

The patrons of the Intelligencer were informed in the introductory developement of the plan of this publication, that one of the means which would be employed to promote the kingdom of the Redeemer within the pales of that church to whose interests this work is peculiarly devoted, would be to call the attention of its readers to such incidents of her history as are fraught with instruction, and to hold up to their view some of those illustrious worthies, who have given lustre to her name. Among these incidents, the rise and progress of the Orphanhouse at Halle, are undoubtedly entitled to a prominent place: and among those worthies, few certainly can be found more illustrious, than the man whom God employed as the instrument to rear that blessed institution. With this view we had intended to commence in the present number an account of the life and labours of Franke. But that practical reformation, which was so happily sustained and extended by the divines of Franke's school, and which may justly be considered as the counterpart of the *doctrinal* reformation of the sixteenth century, had really been begun before the time of Franke's agency. Its commencement, on an extended scale (alas that tares should always be mingled with the wheat!) must be regarded as simultaneous with the pietistic controversies; and the most active agent in promoting it, was confessedly Dr. Spener. Of the life of this eminent man of God, we purpose therefore, first to give the reader some account.

Philip James Spener was born January 13th, 1635, at Rappolsweiler, a town in Upper Alsace. His early education was happily calculated to teach him the importance of practical religion, and the salutary impressions thus made, were confirmed by the example and the exhortations of Lady Rappolstein, whose house he frequented, and whose pious life exerted a lasting influence on his youthful mind. At the age of 18 he enter-

ed the Academy at Strasburg, in which place he continued his studies until the 26th year of his age. As he was possessed of an extraordinary memory, his academic attainments were very superior; and he entered the University with qualifications such as are not often surpassed. The character of this University differed much from that of Wittemberg or Leipsic. With the instructions of the latter was mingled a spirit of bigotted acerbity: whilst the milder piety of a Danhauer and a Schmidt, who at that time presided over the former, conducted the various branches of theological education with a degree of tolerance and liberality far more consistent with the character of the meek and lowly Jesus. It must undoubtedly be regarded as a providential and a happy incident in the life of Spener, that in all the different stages of his education, he enjoyed the instruction of the most spiritual and enlightened teachers of the age; but that God who intended to employ him for important purposes, also provided him with every necessary opportunity to obtain suitable qualifications. He left the University with a great variety of attainments. History, Geography and Political Philosophy were his favourite collateral studies, Grotius de Jure Belli et Pacis was one of his favourite authors, and ever in the science of Heraldry, to which his attention was called by his appointment as tutor to several members of the nobility, his attainments were of the highest order, as is evinced by his extensive work on this subject. A journey which he made about 1660 to Geneva, Lyons, Basle and other places, introduced him to an acquaintance with many estimable divines of the Reformed church, expanded his views, and afforded him many opportunities of witnessing the decline of the protestant church at large. In 1663 he was chosen preacher at Strasburg, as well as Professor in the University of that city, and in the same year he received the honorary degree of Dr of Divinity. In this celebrated institution he delivered lectures on History, Political Philosophy and Theology; and, at the early age of 31, was elected Senior of the ministerium of Frankfurt. The call to so important and responsible an office threw this conscientious man into the greatest consternation. Anxiously desirous of promoting the kingdom of his God, and yet deeply impressed with the responsibility of the station to which he was invited, he used every exertion to ascertain his duty, and his only wish appeared to be that the will of God might be done. Having finally been convinced that it was his duty to go, he removed to Frankfurt, at which place he continued, for 20 years, to discharge the various duties of his station with exemplary fidelity. It was here, in the year 1670, that he commenced his celebrated collegia pietatis, or meetings for practical piety, which attracted so much attention during the remainder of the century, and which were alike the subject of accumulated praise and unqualified

censure. From this place he was called in 1686, as Court-preacher to Dresden. Here also his labours were attended with the manifest blessing of God, and for a while he was very much esteemed at court. The change of audience had however not changed the principles or impaired the fidelity of Spener. He preached the same gospel, in the same plain and pungnet manner to his noble hearers, as he had done to the common ranks of society, and thus drew upon himself the displeasure of the court. This circumstance encouraged his enemies abroad publicly to manifest their opposition to him, and thus his residence at Dresden was encumbered with difficulties and trials. But though he knew, like Daniel of old, that he would involve himself in difficulties, "nevertheless he preached and prayed and gave thanks unto his God, as he did aforetime;" and the God of Daniel, the same who gave the promise "lo! I am with you always, even to the end of the world," was also Spener's God, and sustained him amid all the persecutions which he was called to endure. Dresden was however not long to continue the scene of his agency. For in 1691 he was called to Berlin, as Consistorial Counsellor and Superintendent. It was during his residence in this place, that the pietistic controversies rose to their highest pitch; it was during the same time also, that he exerted the most extended influence for the cause of the Redeemer, and it was in this place, after a residence in it of fourteen years, and after a life of extraordinary usefulness, of spiritual prosperity and of rancorous persecution, that this indefatigable man of God fell asleep in Jesus, and entered on his eternal rest, A. D. 1705, aged 70 years. Shortly before his death, he directed that his body should be clothed in a *white* shroud instead of the customary black one;—alledging that he had long enough mourned over the corruption of the church, clothed both externally and internally in black, and that as he now entertained the hope of brighter days for God's people, and was going to the church triumphant, he wished to be clothed in white.

In whatever light we view the life and character of this illustrious man, we are compelled to admit that he forms a new era in the history of the Lutheran Church. As a *theologian*, Spener certainly was second to no other Lutheran divine of his day. His talents naturally were of the first order, he was blessed with every advantage of education which could tend to make him a profound and able divine, and the extended influence which he exerted, and the changes he produced in the method of treating theology, all combine to show that he is entitled to this high rank. He was justly opposed to that excessive use of the scholastic philosophy, which Luther had in a great measure expelled from the church, but which had again been gradually introduced for polemical purposes. Indeed exegetical

theology was not taught in any of the seminaries when Spener began his career of usefulness, and the portions of scripture occasionally introduced into controversial discussions, were taken from the current doctrinal systems and explained according to them. But Spener loudly proclaimed that the bible ought to form the basis and the superstructure of all theology. What he professed he practised, and a decided change was produced in the biblical character of theological works. One of the most important and unhappy effects of the long continued controversies which had been carried on, with little interruption from the time of the Reformation, was that whilst christian practice was neglected, an undue importance was attached to doctrinal views, even in their most minute ramifications. St. Augustine had adopted it as a favorite maxim, that an orthodox faith is essential to a correct practice, "*Nunquam pie vivitur nisi recte creditur*;" yet, in his view, a holy life was as necessary as an orthodox creed, nay the former was regarded as the ulterior object of the latter. But the major part of divines were at this time concerned only about the theoretical, speculative and polemical parts of religion, whilst the weightier matters of the law, the practical aspects of christianity were in a great measure forgotten. There were indeed many friends of practical piety and the line of distinction between them and their opponents was very strongly marked. Spener, unambitious of forming a third party, pursued a course inclining rather to the latter. Yet as he could not justify or inculcate the mysticism into which some of them had degenerated, he saw gradually multitudes collected around him, and himself the head of a third, an eclectic party, who combined learning with piety, and taught men, that true christianity consisted in a life conformed to the will of God, no less than in a creed extracted from his word. The exalted offices which he filled, enabled him to exert an extensive influence on ministers and seminaries for the dissemination of these views; and although dissatisfaction with the sectarian manner in which theology had been taught at Wittemberg and Leipsic, was the primary cause which induced the Court to establish the new institution at Halle, it is well known that the influence of Spener had no small share in the production of this event, as well as determining the character of the new seminary. The theological professors appointed for this institution were Franke and Anthon, men notoriously occupying the first rank of Spener's party (if party it must be termed;) and this circumstance alone removes all doubt as to the relation which the new University was to bear to the several divisions of contending divines. As to the particular doctrinal tenets of Spener, it may be remarked that he was an orthodox Lutheran. The writings of that ornament of the Lutheran church John Musaeus were among his favourite

works, and it is said that in his opinions he accorded more perfectly with this divine than with any other. Nevertheless, that was the age of controversy. Polemics and theology were almost synonymous terms; to be a good divine and to be a successful controversialist meant the same thing, and it was not uncommon for such heresy hunters as Calovius, to detect some twenty or thirty fundamental errors in a little work, which christians generally would regard as orthodox and edifying. In such an age it is not surprising that among the numerous enemies of Spener, some should pretend to have found a multitude of heresies in his works; but it is mentioned rather as illustrative of the bigotry of that day, than as reflecting any light on the life of this great and good man, that after his death, they professed to entertain serious apprehensions for the salvation of his soul!

Considered as a *christian minister*, history presents him to our view as a man, in whom grace has wrought a rare combination of the brightest ministerial virtues. Personal piety, which must ever be regarded as the first characteristic of a good minister, shone forth in all his actions. He had learned to remember his Creator in the days of his youth, and from his youth also he believed himself destined for the gospel ministry. His appearance and personal demeanor were marked by a deep solemnity, which spread a kind of religious atmosphere around him, and exerted a happy influence on those with whom he associated. Yet in company he was much disposed to silence. His colloquial powers like those of the great President Edwards were rather defective than superior; it was from the pulpit, *ex cathedra*, and with the pen, that Spener was destined to exert his greatest influence. The care of souls he justly regarded as the most exalted and responsible charge that could be committed to mortal hands. He devoted himself entirely to the work of God, and knowing his insufficiency for these things, he is said to have commenced and ended every thing by prayer. His preaching was distinguished for its apostolical simplicity and pungency. Yet no man could hear him preach, and no man can read his discourses, without feeling that they are the productions of a great and highly sanctified mind. And if the writers of that day had been accustomed to paying any attention to the graces of language, or if the writings of Spener were moulded over into the more refined and purified German of the present time, they would be classed in the first rank among the practical productions of any age. Throughout his whole life, he was in the habit of writing and committing to memory all his sermons, and such was the power of his retentive faculty, that after having thrice perused his sermons, which are of a real Puritanical length, he could uniformly repeat every word of them. But his exertions for the benefit of the souls commit-

ted to his charge were not confined to the sabbath. Of this the reader has been apprised by the reference made to the Collegia pietatis. These were meetings, in which a chapter of Scripture was explained in a practical, colloquial manner. Experienced laymen were also permitted to give their views of particular passages, and the exercises were accompanied with prayer, either by the minister or some experienced laymember of the meeting. The manifest blessing which attended these meetings, the revivals of religion which they were the means of producing, together with the influence of Spener and other men of God associated with him, led to the gradual establishment of such meetings throughout a large portion of the Lutheran Church, and ultimately in almost every country in Europe. That multitudes of hypocrites would be found in these meetings, that some, who were at first sincere, should relapse into sin, and thus bring reproach on the good cause, and that men, who, being satisfied with the form of godliness without its power, had not attended these meetings themselves, should be disposed to magnify and misrepresent the irregularities which had really occurred, might reasonably have been expected, for these are the natural product of the degenerate heart of man, and have always been the concomitants of such religious excitements. It was amid these circumstances that the pietistic controversies originated. For in those days of disputation, such matters could not long remain private. Publication succeeded publication, and Spener found himself reluctantly reduced to the alternative, either to abandon the truth, or to enter the arena of controversy for its defence. A satisfactory account of this subject would far transcend the limits of this sketch, which has already been expanded beyond our original intention. Suffice it to say, that Spener did not abandon the cause of God, but defended the truth with so much ability and force, as not only to maintain but to extend his cause, and yet with such meekness and humility, as often disarmed his bitterest enemies and won their souls to Christ. He not only confessed the errors of his followers, but he did every thing in his power to reclaim them, though alas! too often without success. Yet he did not believe that these circumstances placed him under any obligation to urge the necessity of personal piety with less ardor. The publication of the gospel by the apostles was followed by heretics and backsliders, and at the time of the Reformation there were enthusiasts and hypocrites; but did the apostles therefore cease to publish their doctrines? or did Luther abandon the Reformation? why then should Spener have deserted the work of God, because then, as ever before, it met with opposition and was attended by abuse. Thus commenced and thus was extended that reformation in practical piety, which certainly forms one of the most glorious epochs in the history not only of Lutheranism,

but of Christianity. The Theological school at Halle was formed on these principles, and in return, the divines of that school were the ablest advocates of them. And, in his old age, after having spent a life of extraordinary activity, incessant difficulties and unprovoked persecution in the advancement of the cause of piety, this holy man of God had not only the pleasure to see his efforts crowned with the blessing of heaven; but it was his privilege to behold an institution fast rising into public confidence, whith was founded on his own principles, and which then promised as it afterward really accomplished still more for the good cause. But neither Spener, nor Franke himself at that time foresaw the glorious things which God intended to accomplish through that infant institution. Thus we see that in this as in most other instances the work of reformation was a gradual one. A full meridian display of light is generally the result of the holy agency of successive individuals. The splendour of the Reformation did not burst forth from the midnight gloom of the dark ages. But a Wickliffe and a Huss had to precede and shed the first rays of gospel light. Nor did Franke attain the fulness and the clearness of his evangelical zeal and agency without a predecessor. The character of Franke must be traced in some degree, to the influence of his intimate friend Spener, and in the lineaments of Spener's character it is not difficult to recognize the scholar of the pious and venerable Danhauer. Thus the great Head of the church employs some individuals to begin a good work, and others to carry it on: and blessed are they who in this day and generation are faithful "co-workers together withGod," to accomplish the work that is given them to do, for soon they shall all meet in that happy world, where they that have turned many to righteousness shall shine as stars in the firmament of heaven!

MELANCHTHON.

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. 1.

"After my death many will bring forward my books, and quote them for the purpose of proving their own fanciful notions out of them."

[*Luther on Genesis.*

This presentiment of Luther must be fulfilled, and should it be three hundred years after his day, and, where he least could have looked for it, in England and America. He was a declared enemy of all speculations on God's decrees and prescience and predestination; yet men, to sanction their presumptuous daring, have undertaken to assert, that even he led the way, beyond

the regions of revelation, to pry into the hidden majesty of God, and the mysterious purposes of his will.

If my memory serve me aright, the first from whom I discovered a hint of the kind was Milnor, that soaring genius, who has ventured to sit in the clouds, passing judgment on the church of Christ, numbering the few whom he could admit into the regions of divine mercy, and insinuating that the name of the venerable Mosheim is not in the blessed registry of heaven. Perhaps I underrated the influence and effect of such a work: I read it, smiled and laid it aside. But since then I have understood, heard and seen, that the misconception has gone forth far and wide. The whole Lutheran church is condemned for corruption and heresy for not believing with Luther in the doctrines of absolute predestination; or reverend gentlemen have seriously asked me, which of the two was the fact, that "Luther was a Calvinist or an Arminian." Still however I remained inclined to throw all such misjudgments, mistakes and wonderful interrogatories into one and the same apartment with the question once propounded to me by a learned divine, whether I myself belonged among the Calvinist Lutherans or the Arminian Lutherans, and only wondered whether my ears did not deceive me, or lamented the isolating views of religious party spirit.(a) But observing at last that ministers of the Episcopal church in this country, divided in their sentiments, on a subject which ought never to have been made a matter of question in the schools of Gospel divinity, had engaged the name of Luther in the dispute, and beholding him among them caricatured and figured off in the face and garb of an absolute predestinarian, I could not avoid being affected with something like a degree of grief.

At the same time I must acknowledge, that the many bold and unqualified assertions of those who would deprive the Lutheran church of one of its distinguished ornaments, and grace the schools of Rabbinism, Seneca, Muhammed, and Cod-

(a) The Lutheran church, the old mother of Protestantism, contains in her bosom many millions of the worshipers of Jesus. She is the majority of all the protestants in the world. Tens of thousands of her members have enriched the field of religious liberty with their blood. Amid all her tolerance and freedom, and all the dangers she has encountered, the great body of her members, whatever calumnies may have gone forth to the contrary, have ever maintained the distinguishing faith of her forefathers, in all that respects the crucified Jesus, and the hope and love of the Gospel, in its full spirit and purity. And can it be possible that protestant clergymen can rest satisfied to be so coarsely ignorant concerning so vast a body of their christian brethren.

Godschalk (*b*) with his name, at length produced within me a state of doubting. The doubt, however unwelcome, was still further corroborated by the information, that men of acknowledged piety and learning, nay educated perhaps in American principles, had entered the lists, and attempted to prove those assertions by more than one quotation from the very works of Luther. I had read much from Luther's hands, yet never had access to a complete set of his works. In those I had read, I had seen nothing, connected with matters concerning predestination, but what a moderate Augustinian might advance, or an orthodox Lutheran subscribe; but I had not seen all, and the alledged opinions might be contained in those of his works that had not fallen into my hands. I had also read a variety of German Lutheran and Reformed books of didactic and polemic theology, and neither the one nor the other contained one single hint at such sentiments in Luther; but the Lutheran church, notwithstanding its almost unbounded openness of character, might still be careful to keep under the veil of oblivion such of his sentiments as they had not adopted; and the learned men of the Reformed persuasion, in their displeasure at his mode of conduct to their predecessors, might be keeping his name and opinions as much as possible out of sight.

The question, in fine, whether Luther was, or was not, an absolute predestinarian, the writer of this deemed to be of sufficient importance for special examination. Not by reason of any thing like authority in Luther. Christ is my master, the Bible my code of religious instruction; in this I shall always be a Lutheran. There is in Luther's works much that I cannot assent to, much in which the Lutheran church has never gone with him. He was an astonishing phenomenon in the world; yet he was but a man. The Bible, to which he recalled the christian world, was not given by man; in it God himself instructs us; and it was given to me as well as to Luther. In reading the Bible, if I misunderstand, I err because I am not perfect; and my master is good, and from his fallible servants requires only faithfulness. But even a doubt, that Luther might have been an absolute predestinarian, I deemed to be an act of injustice, if the doubt could be solved and Luther acquitted. Should I find him indeed to be a believer in absolute predestination, it would not move my sentiments on the subject; nor should I love the name of Luther the less. Should we love each other the less because we are imperfect and fallible? That would not be acting in the spirit of humanity; how could it be in the spirit of the gospel? No; among the

(*b*) It seems that the gentlemen are not satisfied with ranking Luther among the Particularists, or what are now called the moderate Calvinists; they would make even a fatalist of him.

names most dear to my heart I find absolute predestinarians. Shall I love them less on that account? Yet, I cannot help it, I sincerely grieve that they are so; and how could I rest quiet under the doubt that Luther might have been an absolute predestinarian.

A complete set of Luther's works is a rare article in this country. They are voluminous and dear. Those that were written in the German language might however readily be had. These I procured. They were compiled according to the order of the time in which they were written. I read them from the year 1517 down to 1528. I found some few expressions, which I thought a superficial reader might misunderstand, or a mind warped by party spirit misconstrue. They were written by a man brought up in Papacy, and educated as a Monk of the order of St. Augustine; and they were those in which he contended against Pelagianism, absolute Universalism, or against murmuring dissatisfactions with the inscrutable providence of God. While contending with one extreme, his expressions bordered on the opposite extreme, but as the light of the Gospel grew more distinct in his mind his modes of expression became more and more chastened. Every where however, I found his language strong, bold, venturesome. He marches onward to the very peak of his sentiments, not heeding which side might claim him as their own. He speaks of the church of Christ as the assembly of the predestinated. He says that God counts his own people with a great deal of exactness, and will be very particular about his choice of those whom he will let into heaven; and that from 1. Timothy, ii. we can by no means prove, that God would make all men to be forever happy. But in these and other expressions of the kind he uses language which Lutherans, as well as Calvinists (*c*) may with some exceptions advance. Whatever his expressions may be, I could not see, in these of his works, that Luther, even in the early part of his public life, was truly an absolute predestinarian. Still however I was not satisfied with reading only his German works, but was particularly and long desirous of laying my hands on those that were written in Latin. There I thought he might perhaps have confessed what he did not love to make a matter of vulgar discussion. I was at length successful. In the library of one of my brethren in the ministry, I unexpectedly discovered "the whole of Dr. Martin

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(*c*) On the subject of predestination, Americans are in the habit of dividing into Calvinists and Arminians. The proper grand division is into Lutherans and Calvinists. The Arminians are a party who seceded from the Calvinists, and adopted sentiments on the subject in some degree resembling those of the Lutherans, but going beyond them, as men will for the most part do when flying off from an extreme in opinion.

Luther's works, written both in the German and Latin languages." They are comprised in *twenty-four* stout quarto volumes. I read them. They gave me full satisfaction. I discovered where the cause of the misconception lay. I rejoice that I now can say, that, however unguarded some of his early expressions were, they became at last so clear, and plain, and full, that they cannot well be misunderstood; that in all the matters standing in connexion with the current doctrine of predestination, touched upon by Luther, he taught, during and after the meridian of his public life, as the great body (*d*) of the Lutheran church have always continued to teach, and that in short he was not a believer in the doctrine of absolute decrees and irresistible grace, of absolute, unconditional, predestination to eternal life and misery, or of unconditional and special election to eternal favour.

If this be received with any kind of welcome; if it and what I may further say on this subject, will in any degree accord with the spirit of the Evangelical Intelligencer, I will go on to show that but little candour will be required on the part of the reader to acquit Luther of the charge alledged against him.

In my next I shall set forth the cause of the misconception with regard to Luther in this matter; and shall thereafter prove by direct and literal quotations:

I. That notwithstanding he always spoke of faith as of a gift of God, he did not teach that the grace by which it is communicated is *irresistible.*

II. That he plainly, directly, and positively declared the *possibility of altogether falling from grace.*

III. That the question about predestination he considered as a subject of discussion properly for Sophists only, a question *no where answered in the word of God.*

IV. That the name by which he designated the doctrine, proves the moderation of his sentiments on the subject.

V. That several of the passages of the Holy Scriptures used by the absolute predestinarians, as some of the strongest sup-

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(*d*) I say the great body. That there have always been individuals in the Lutheran church, whose language in these matters was more like that of the Semipelagians, nay that, of the many millions of Lutherans, or of the many myriads of preachers and writers of the Lutheran church, some single voices have sided even with Pelagianism, Socinianism, or Unitarianism, who would be so foolish as to deny? But why should the body of the church be charged with the strayings of individuals? Is the Christian church in general to be blamed, or to lose its general character, because from its bosom have come forth Arians, Manicheans, and all the various sects and heresies that have disturbed her peace? The Lutheran church has maintained its identity through every storm and danger.

ports of their opinions, he altogether disarmed of their force to that effect, by his mode of interpreting them. And finally,

VI. That he taught nothing more clearly than that Christ *died* for the sins and for the benefit of *all men*, of every individual in the world.

RELIGIOUS INTELLIGENCE FROM GERMANY.

The very interesting article which follows, was recently received from Germany, by the Rev. Dr. Schaeffer, Senior Pastor of the German Lutheran church, in Philadelphia, and has been translated by him for the *Religious Messenger*. The recent accounts from Germany, France, Prussia and Poland, are highly interesting. In France and Germany, particularly the former, the conversions to Protestantism are becoming so frequent and numerous as to strike alarm into the heads of the Catholic church. The zealous and faithful labours of the ministers of the gospel there, are rewarded by seeing numbers forsaking the errors of Popery, and taking the Holy Scriptures for their guide both in faith and practice.

If any thing can prove the propriety of giving extensive circulation to the Scriptures, and of enforcing their doctrines, better than the article below, it is unknown to us. Let the Scriptures be placed in the hands of the people, and the truth will have free course, and the knowledge of God will spread, until the kingdom of Anti-Christ will be overthrown, and Jesus Christ become King of Nations as he is King of Saints.

Some account of the congregation at Gallneukirchen, formerly Catholic, but now Protestant.

(FROM THE ARCHIVE DU CHRISTIANISME.)

The first revival of religion in this congregation was excited by Pastor Martin Boos. This venerable ecclesiastic promulgated the gospel with as much success as zeal. He remarked with sorrow, that almost all his parishioners were destitute of Bibles. He distributed, therefore, a number among them, and the desire for them afterwards became so great, that a number of Bibles were purchased at the expense of the parishioners themselves. The preaching of the Gospel was the first cause of the revival; the study of the Scriptures did the rest, and confirmed in them a vital conviction. The effect this produced soon caused some to exclaim that the doctrine of Pastor Boos was a new doctrine. The ecclesiastical jurisdiction was roused, and persecutions commenced. Boos himself was several

times examined, thrown into prison, and otherwise unworthily treated; when finally liberated he was compelled to leave the country and seek refuge among foreigners.

The members of the congregation, surprised at this harsh treatment which their spiritual *director* and guide experienced, questioned themselves, if he had not really deceived both himself and them. They searched therefore the Scriptures more minutely, but found only a new confirmation of their opinions; [lately embraced:] hence they resolved resolutely to maintain them, even if they should be implicated in the persecution which had banished their Pastor. Things remained in this situation for several years, although Brunner the successor of Boos, forcibly attempted to restore every thing to its former condition. He vehemently declaimed in the pulpit against the disciples of his predecessor. "You are not Christians," said he; "you have been deceived and seduced. The man who has taught you this, is a heretic. Declare whether you are for or against us." The effect of these violent exclamations was, however, vexatious to him. The number of the supposed heretics daily increased. An open rupture was to be apprehended, and the ecclesiastic, therefore, resolved to take at once a decisive step. Two inhabitants of the village Waldberg had expressed their opinions in the most open manner; and as there had not as yet been any thoughts of forsaking the Catholic and joining the Protestant church, it was believed that ex-communication would not only place them in the greatest embarrassment but deter others from exciting commotion. They were therefore formally ex-communicated. But instead of the desired effect, the affair terminated in a contrary manner. In Austria all who wish to connect themselves with any denomination, different from that to which they formerly belonged, must submit to an examination; this the excluded members underwent, and then joined the Evangelical church. The ecclesiastic who wished to terrify his congregation, was himself terrified when he perceived that he had taught them to forsake the Catholic church, and he endeavoured to obviate the ill effects resulting from his precipitation. He laboured to induce the two converts to return to the mother church, promised to let them continue in peace, and never to harrass them concerning their opinions, if they would only not give others a bad example. But they had been a second time deceived; they felt also too happy, that they could now openly profess their belief, and besides were too well convinced of the truth of the Gospel, than, under any circumstances, to recall the important step which they had taken.

The affair, in the mean time, excited much attention; many of the countrymen opened their eyes, and saw that their duty demanded of them to follow the example of their brethren. In

October, 1821, they requested permission to become Protestants, but as their applications met with no attention, they applied, June 22, 1822, to the Protestant Consistory of Upper Austria, in Scharten. The substance of their memorial was as follows:

"That they entreated the Consistory to yield them support in their present difficulties. That they were convinced that the scripture alone, could teach them how to obtain salvation, and make peace with God through Jesus Christ. That they knew, that the Evangelical church relied upon the scriptures alone, and upon the confession of Augsburg, founded upon these, and that they, therefore, in accordance with the Edict of Toleration, of October 13, 1781, had requested permission to be examined by the clergy, in order that after this, they might join the Evangelical church. That nevertheless, without regarding their repeated solicitations, no answer had been given them; and that, therefore, they petitioned the Protestant Consistory to take them under their protection, as it became daily more painful to remain in the Catholic church."

This letter was subscribed by sixty inhabitants, partly of Gallneukirchen, and partly of fifteen villages, which chiefly belonged to that parish; five others have been since added.—The Consistory of Scharten immediately forwarded the petition to the upper Consistory of Vienna. The affair, however, was delayed, and the petitioners were obliged to renew their supplications. Finally, however, their petition was granted, and the examinations began.

Many of the converts took memorandums of the chief points concerning which they had disputed. The relator of this has seen several, which proved to him how well versed these poor farmers were in the word of God. Eleven were successful, and according to later accounts, fifty-four others obtained permission to join the Protestant church.

Before this account is closed, it will be necessary to mention an incident which occurred during these transactions. The celebrated Prince Hohenloe arrived at Gallneukirchen last Easter a year, with the design to oppose, as far as lay in his power, the advancement of the reformation. The civil authorities endeavoured to facilitate his designs All the petitioners were summoned to assemble in the village on the 21st of April. They were led into a large hall which had from time immemorial been called "The hall of the Inquisition; because, two centuries ago, Gallneukirchen had been a Protestant church, and this chamber was used at the time that Tilly forcibly introduced papacy. Forty-nine only were present, as some were detained through sickness and age, and those had not been invited who had passed through the examination. The first chancellor of the Archbishop, the pastor *loci*, and several priests from the neighbourhood surrounded the Prince of Hohen-

loe. The latter advanced and declared, that it was not the command of the emperor or bishop which had led him thither: but his own concern for their immortal souls. He then threw himself upon his knees, and prayed for the assistance of God, to lead them back to their mother, the Catholic church, within the pale of which alone, salvation could be obtained. Those for whose conversion he prayed, also fell upon their knees, although the tenor of their prayer was different. They besought the Lord to stretch over them, in this hour of temptation, his almighty hand, and let none become faithless: and the Lord heard their prayers. Notwithstanding the splendour with which he thought to dazzle them: notwithstanding the ambiguous questions which he put to them: notwithstanding his harsh words, and unjust accusations: notwithstanding his threat that he would obtain from the emperor a revocation of the Edict of Toleration, they still remained steadfast. And when at last he called upon those who had determined to leave the Catholic church, to stand on the other side of the hall, *all* advanced to the side pointed out to them. The prince who had hoped, at least to persuade some, struck with astonishment, held out his hands to them as if to keep them back. He then dismissed them, and told the priests that he had lost all hope ever to change the determination of the farmers.

The road of those who lived in the neighborhood, passed through a forest; they delayed a short time to repose themselves. This was the first time they had met together in so large a number, and they employed the opportunity to thank God, with one voice, for the assistance and protection he had given them, and to glorify the name of Jesus Christ, except which there is no name given to man, by which to be saved.

Before prince Hohenloe left Gallneukirchen, he preached in the church of the village. He repeated every thing which he had said a few days ago, condemned Boos and his followers as heretics, and exhorted his hearers to be faithful to the doctrines of the Catholic church, which he explained to them. He paused some time to ask them if they believed every thing he said; to which they loudly answered in the affirmative. He heard this assent also, when in the conclusion he asked if they believed, without exception, every thing that the church taught, *whether it was in the bible or not.*

The venerable translator has added to the foregoing article the following note respecting Prince Hohenloe.

Prince Alexander of Hohenloe Shillingsfurst, is now a man of thirty years of age. His house, and that of Hohenloe-Waldenburg-Bartenstein, are vassals of the king of Bavaria. His great-great-grandfather Lewis Gustavus, turned a Roman Catholic in 1667, and from that time, the Protestant subjects in that small country, had to suffer persecution on account of their

religion. They applied for redress to the Diet of the German empire, but a number of years passed away before their grievances were redressed. The other branches of the house of Hohenloe, viz. Oehringen, Langenburg, and Kirchberg, have not suffered themselves, by allurements, to forsake the true faith which their worthy ancestors embraced, namely. Protestantism.

That man, who is said to be a doer of miracles, had no arguments to convince these Austrian peasants, to forsake the truth of which they were convinced: because they believed upon the credit and authority of the gospel of our Lord Jesus Christ, and therefore, the gates of hell shall not prevail against them as a part of his church.

PROTESTANTISM IN ITALY.

It is gratifying to hear, that after so many fruitless attempts, the Protestant religion is making some little progress in Italy. Churches have been built in Leghorn, Venice, Bergamo, &c. &c. by the descendants of some Protestant German and French refugees, who preserved their faith pure, among all the corruptions of religion they have witnessed, and through all the persecutions they and their forefathers have undergone. The service of the church is in Italian, which has now superseded their native languages, and it must we think contribute greatly to the extension of true religion, to have the Gospel preached in the language of a country, where so many millions are profoundly ignorant of the Scriptures. They have also schools, where their children are duly brought up in the knowledge of the Lord. Their clergy principally come from France, and as the people are very industrious in the silk and other manufactures, they are able to pay them about $700 a year.

CONVERSION IN SWITZERLAND.

Zurich—Conversion to the Protestant Church—A distinguished character in Switzerland, Mr. Cassimer von Blumenthal, has lately renounced the errors of the church of Rome and become a member of the Protestant church.

The *Almanach du Clerge* gives the number of nuns in France at this present time at 19,000.

INAUGURATION

OF THE

Reverend SAMUEL S. SCHMUCKER,

As Professor of Christian Theology, in the Evangelical Lutheran Seminary, at Gettysburg—September 5th, 1826.

We promised our readers an account of the interesting and solemn exercises, which were to take place on the 5th of September: But having just returned from Gettysburg, and it being desirable to issue the *Intelligencer* without delay, we can only give a hasty and imperfect sketch at this time.

At half past nine o'clock, the Directors of the Seminary, a number of Ministers, Students, and many of the citizens of Gettysburg, assembled in the Library Room of the Seminary, and proceeded to the German Church, where, after an anthem by the choir, the Rev. J. Grob, performed the introductory service. The Rev. Dr. Schmucker, President of the Board of Directors, and of the West Pennsylvania Synod, then delivered a pertinent discourse upon 2. *Timothy* ii. 2. in theGerman language. After a short interval, the Rev. C. P. Krauth addressed the Throne of Grace. The Rev. D. F. Schaeffer, President of the Synod of Maryland and Virginia, and Secretary of the General Synod, then invited the Professor elect to pronounce and subscribe the following oaths of office, viz:

"Sincerely approving the design of the Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, as detailed in Article I. of its Constitution, and of the provisions of the Constitution and Statutes of said Seminary, I do solemnly declare and promise, in the presence of God and this Board, that I will faithfully endeavour to carry into effect all the provisions of said Constitution and Statutes, and thus promote the great design of said Seminary.

"I solemnly declare in the presence of God and the Directors of this Seminary, that I do *ex animo*, believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church-government adopted by the Lutheran church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach any thing, either directly or by insinuation, which shall appear to me to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise, by the aid of God, to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Arians, Universalists Pelagians, Antinomians, and all other errorists, while I remain a Professor in this Seminary."

After this solemnity, the Professor appeared before the altar, when the Rev. D. F. Schaeffer delivered the following

CHARGE.

Beloved Brother, in the Lord Jesus Christ!

That the Church of Christ derives ineffable advantages, from well regulated Theological Seminaries, is not a modern discovery. The Evangelical Lutheran church, has long since enjoyed them. The fathers of our church in the United States, 'tis well known to you, were prepared for the sacred ministry, in the Seminary at Halle, and by their classical knowledge, great erudition and fervent piety, became under God, instrumental in the conversion of hundreds, who, but for the sons of Halle, would, very probably, have entered the eternal world, without ever having seen the Sun of righteousness. Yes, it is an important fact, and one, which I would have the opponents of Theological Seminaries

to reflect upon, that religion was at the lowest ebb, in many districts of this country, until the arrival of Pastors, who were nursed and reared at Halle. There were indeed previously, men employed as pastors, by our people, but they were generally so ignorant, and in many instances, so ungodly, that lay-men became in as many instances, disgusted, and gradually settled down in unbelief. The erudition, unfeigned piety, pastoral prudence and systematic knowledge of the duties, incumbent upon the ambassadors of Jesus, which our fathers derived from the Lord, through a Theological Seminary, enabled them to discriminate; when to feed with milk, and when to nourish with strong meat. They at once commanded the respect of all, and both English and German emigrants, in Pennsylvania and Maryland especially, were brought to the feet of the crucified Saviour, whom they had mocked and contemned.

The zeal, the celestial flame, the devotedness to the cause of Christ, which had long distinguished our church in Europe, was gradually caught, by different denominations of christians in this country, and accordingly, all their energies were brought into requisition, to establish Theological Seminaries. The Presbyterian church was among the first, and the number of her learned and pious clergy is sufficient to establish the fact, that Theological Seminaries are among the most valuable institutions, which christians can and should support.

Strange as it must appear, yet 'tis a lamentable fact, that the German churches (Lutheran and German Reformed) in the United States remained perfectly indifferent, as regards Theological Seminaries, until of late. Whilst others prepared pious young men for the ministry, and sent them forth, pious, erudite and well stored with classic lore, to missionate throughout this extensive country, we could scarcely provide churches, already organized, with suitable pastors. Either we were compelled to admit men, into the ministry, if they were pious, though possessing no more knowledge, than every lay-man ought to seek for himself; or, suffer our churches to remain vacant, until young men could be found, whose circumstances enabled them to enter a college or university, and after graduating, to spend a year or two in the study of Theology, under the direction of one or other of our most experienced pastors. The great disadvantages, under which the Church suffered, are well known. No matter how pious and scientific our pastors, who prepared students, it must be conceded, that as every stationed pastor, has a flock to feed and defend, he cannot devote sufficient time, to the instruction of students of divinity.

That grand and blessed institution of our church, the General Synod, brought into existence but a few years since, and, exposed to danger and dissolution, ever since its birth, has nevertheless operated with such success, as not only to acquire a strength, which enables it to bid defiance to its most malign opponents, but with the blessing of God, to place our church in the United States into that state, which enabled her in Europe, to contribute so much toward the extension of the Redeemer's kingdom. Yes, I anticipate that we shall soon unite with our sister Churches, in a powerful manner, to pull down the strong holds of Satan, and that our numerous members, dwelling throughout the United States, will be furnished with pastors, who shall inspire their hearers, with divine fire of the love of God. The calls for such pastors are loud and numerous, and at this period, there exists an ardent desire in many, who are ignorant of the language of our fathers, to have the word of life divided among them agreeably to the views of our Church. The General Synod, has therefore determined, in humble reliance upon God, to establish a

Theological Seminary. To the important and highly responsible station of its first Professor, you, my dear brother, have been elected, and it has devolved upon me, to charge you, in the most solemn manner, as in the presence of the Triune God, to be well aware of the sacredness of the office, with which we invest you this day.

Brother! You are to be entrusted with the care of men, who are designed for the ministry—who are to go out as heralds of the Lord Jesus—who are to become the instruments of life or death to many. Upon you it devolves to instruct them, in all those things, which should ever characterize an ambassador of the King of Kings, so that our common master may not be dishonoured, but that through their instrumentality, his kingdom be extended. Upon you then it depends in a high degree, whether they, who shall be received as students of our Theological Seminary, will become as lamps, set up on high to enlighten the house of God, or, whether they shall be such as those, whom God sent to punish Jerusalem for its transgressions, calling evil good, and good evil; not building up that which is fallen, and walking according to their own ways.

And, my dear brother, I charge you ever to remember, that you are amenable to the great Head of the Church, for the course you pursue, in preparing men to serve in the vineyard of the Lord! See then, that no student of our Seminary, be permitted to apply to any ecclesiastical body, for membership, unless you have cause to believe, that "his loins are girt about with truth—having on the breast plate of righteousness—his feet shod with the preparation of the gospel of peace—taking the shield of faith, wherewith he shall be able to quench all the fiery darts of the wicked, and the helmet of salvation, the sword of the spirit, which is the word of God." You are aware of the storms and tempests, produced in every age, by men who entered the Ministry, with a different character, and, that if the gates of hell could prevail against the promise of the Lord, the vessel of the church would have long since been shipwrecked.

As the Lord has signally favoured our beloved church—as her tenets are biblical, and her veriest enemies cannot point out an important error, in her articles of faith, no more than could the enemies of the truth at the diet of Worms, prove the books of the immortal Reformer erroneous! Therefore, the Church which entrusts you with the preparation and formation of her pastors, demands of you (and in her behalf I solemnly charge you) to establish all students confided to your care, in that faith, which distinguishes our Church from others. If any should object to such faith, or any part of it, or refuse to be convinced of the excellence of our discipline, they have their choice, to unite with such of our christian brethren, whose particular views in matters of faith and discipline, may suit them better. I hold it however as indispensable, for the peace and welfare of a Church, that unity of sentiment should prevail upon all important matters of faith and discipline, among the pastors thereof. Hence, I charge you, to exert yourself, in convincing our students that the Augsburg confession is a safe directory, to determine upon matters of faith, declared upon the Lamb's book. As to a difference of opinion, upon subjects of minor importance, by which different denominations of christians have been brought into existence, we have no objection provided the spirit of Christ prevails. The visible church is rather beautified by such difference, as a garden is, by flowers of variegated colours. But the different genera and species, should be preserved according to their peculiar nature. The right of private judgment, Luther contended for,

and hence the utmost liberality towards others, should ever characterize the pastor of the Lutheran church.

Above all, the Church requires of you, my brother, to ground our students well, in the doctrine of the atonement by Christ. Dr. Gray in his Mediatorial reign of the Son of God observes (p. 253) "Therefore be it known, to those who know it not, that Martin Luther, that only not inspired man, whom the Lord Jesus raised up with semi-apostolic unction, to save his church from annihilation, did maintain, that the atonement made by the Son of God on Calvary, is competent to effect the salvation of all mankind; and, that nothing is wanting to render it universally efficacious, but the sinner's faith." And surely an unbiassed judgment of the sacred writings, will assent to the correctness of such doctrine. The evidences thereof, and that Jesus of Nazareth, is very God, are plain, perspicuous and irrefragable. I charge you then, by all that is holy, never to recommend to the church, a student, who is heterodox upon these points. They are those, in which believers of our Church, chiefly delight, and though others may differ from us, in their views, yet you will ever remember, that every Minister of the Gospel, in the Evangelical Lutheran church, must believe and teach, that Jesus Christ is Jehovah, the true and essential God, co-equal and co-eternal with the Father, and that he voluntarily covenanted to come into this world, in the form of a man, to atone upon the cross, for the sins of the whole world.

I have now done, for why should I be diffuse, and enter upon a more minute and particular delineation of the duties, incumbent upon you, as Professor of the Evangelical Lutheran Seminary? What has been said, is sufficient to impress upon your mind how important is the station you now hold! But shrink not from the discharge of the duties obligatory upon you. Your master, the Lord Jesus Christ, the great Head of the Church, will aid you, and require from you, no more than that you be faithful. Rest assured too, that you will have the pious orisons of the Church in your behalf.

The students present now rose and were addressed as follows:

You, my young brethren who have determined to become students of divinity, in this Seminary, will, I trust, be diligent in your studies, increase in piety, and deport yourselves in general, as becometh your high vocation. It would not comport with the feelings of my brother, whom you now recognize as your Professor, to speak of his acquirements, in encomiastic strains, nor would it be consistent with my duty, for, the General Synod of our church, has elected him to take charge of our students, who feel disposed, to prepare themselves for the Ministry in this Seminary. You heard, the responsibility of his station, and yours is by no means less important. Upon you will in a great measure depend, the prosperity of our Seminary. If you leave it, erudite, pious, and become active, zealous, prudent and faithful ambassadors of Jesus, then will our Seminary rise aud flourish, but, if on the contrary, you should be unmindful of your duties as students—if your hearts and heads, are not improved—if piety and knowledge be wanting, then may our Seminary sink—which may God avert!

Finally, may we all be faithful! May we discharge the various duties obligatory upon us, with alacrity and delight! Then will we embrace each other, and with those whom we have been instrumental in discipling for Jesus, join with the choristers of heaven, in singing glory unto the Lamb of God forever and ever, Amen!

The Professor then delivered the *Inaugural address*, which, with the *Charge*, the Directors have ordered to be printed and distributed among the different Synods of our Church. We shall endeavor to publish hereafter, the learned address of the Professor, and we doubt not our readers will be highly gratified by a perusal of it. The exercises occupied about four hours, and were closed by an impressive prayer from the Rev. D. McConaughy.

At candle-light, the Rev. C. P. Krauth, Secretary of the Board of Directors, delivered a discourse from *Matthew* ix. 12., which was well calculated to convince even the most sceptical, that a faithful Ministry is a great blessing to a sinful world. If we can procure a copy of this discourse, we shall present it to our readers in a future number.—It is our design, through the medium of the Intelligencer to inform all our members of whatever transpires in any part of the Church, and especially to notice the Seminary, from which our descendants are to be supplied with their spiritual guides. That the Seminary will flourish beyond the most sanguine expectations of those who, under God, established it, we are bold to assert. Already is the Library valuable, and ten promising young men, eight of whom were present, have requested that they be recorded as students, viz:

William Artz,	of Maryland	*Daniel Heilig*,	of Pennsylvania.
Lewis Eichelberger,	"	*John Morris*,	"
David Jacobs,	"	*David P. Rosenmiller*,	"
William Moering,	"	*Nicholas G. Sharrett*,	"
Jonathan Oswold	"	*Jacob Kæmpffer*,	N. Carolina.

For the present, the students are boarded in excellent private families, at one dollar and fifty cents per week.—Pious young men of any Christian denomination, will be admitted into this institution, and obtain instruction *gratis*.

NEW YORK CONFERENCE.

Extracts from the proceedings of the Western Conference of Ministers, and Candidates of the Evangelical Lutheran Church, in the State of New-York.

(Concluded from page 152.)

Resolved, That we the subscribers unite ourselves into an association to be known hereafter by the name of *The Western Conference of the Ministers and Candidates of the Lutheran Church in the State of New-York.* And that we hereby bind ourselves, and declare to the world and particularly to our other brethren of the Synod, that we do not set up this conference as an independent body, or presume to perform acts, which belong solely to the Synod according to the Constitution; but that our aim and object is no other but that stated before, and that our friendly intercourse and meeting shall not tend to sever, but to promote harmony, unity and brotherly love in our Church in this State. Whatever proposition therefore may appear to any of our brethren of this association as tending to

promote these objects, he shall be at full liberty to make, and if such proposition concerns the Church in general, its discussion and favourable decision in the Conference, is only to be considered as an expression of the opinion of the majority of our association.

The same having been considered, and the question having been put, whether the Conference would agree thereto, it was unanimously carried in the affirmative. Thereupon, on motion of Rev. Mr. Lintner,

Resolved, That said preamble and resolution do pass.

The consideration of differences existing among some vacant congregations, was then brought before the Conference; when,

On motion of Rev. *Mr. Miller*, seconded by the Secretary.

Resolved, That it be earnestly recommended to this congregation to make every possible exertion to restore harmony, unity and brotherly love among them; and as soon as practicable to call a faithful and conscientious Minister of Christ, to minister unto them the word of eternal life, and to build them up in the most holy faith.

The hour of eleven, A. M. having arrived, it being the time appointed for divine service; it was on motion,

Resolved, That the Conference attend divine service.

The Rev. Mr. CROWNSE delivered a discourse from the words, "*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple*," Luke XIV. 33. And after an intermission of a few minutes, the Rev. Mr. GOERTNER preached from Luke XV. 17—20, "*And when he came to himself he said, How many hired servants &c.* The preparatory services were performed by the Rev. *Chairman* and *Secretary*.

Then the Conference adjourned until 4 o'clock this afternoon, Prayer by Rev. Mr. Crownse. 4 o'clock P. M.

The Conference met pursuant to adjournment. The Rev. Mr Miller addressed the throne of grace. The subject of vacant Congregations having been resumed, and after the same had been maturely considered, the Rev *Mr Lintner* offered the following preamble and resolution, which being seconded by the Rev. *Mr. Miller*, were unanimously adopted, viz:

Whereas a person calling himself *Francis Ludwig Vergens*, has represented himself to several of our vacant Congregations as being a regular Lutheran Minister, therefore

Resolved, That we deem it a duty which we owe to such vacant Congregations to declare, that he has never been either licensed or ordained by any Evangelical Lutheran Synod in the United States, nor does it appear that he has ever been licensed by any regular authority of our Church in any other country.

The consideration of the General Synod of the Evangelical Lutheran Church in the United States, then came before the

Conference, and the Rev. Mr. Lintner proposed for adoption the following preamble and resolutions, which were read as follows, viz :

Whereas the Evangelical Lutheran Church in the United States is mostly under the government and direction of seperate and distinct Synods and Ministers, whose operations are limited to the extent of their several jurisdictions, and who have no regular means of communication with each other; so that they are prevented from exchanging the benefit of their mutual counsel and advice, in matters relating to their general interest.

And whereas, experience has proved, that this seperate and disconnected state of our church is attended with many serious inconveniences, which its increasing extent and rising importance in various parts of our country, require to be speedily and effectually remedied.

And whereas, at a Convention of Delegates from the different Synods in the United States held at Hagers-town, on the 22d day of October, 1820, it was proposed to form a General Synod of the Evangelical Lutheran Church in the United States, "for the promotion of the practice of brotherly love—the furtherance of christian concord, and the establishment and continuance of the unity of the spirit in the bond of peace;" which proposition has been approved by several Evangelical Synodical conventions in the United States, who have organized the General Synod: but has not yet been accepted by the Evangelical Lutheran Synod of the State of New York, and some other Synods of our Church in the United States; who have not yet entered into a connection with the General Synod. Therefore,

Resolved, That this Conference view the support and preservation of the General Synod, which has been established in conformity to the principles of the constitution proposed by the Convention at Hagers-Town, as essential to the future success and prosperity of the Evangelical Lutheran Church in the United States.

Resolved, That it be earnestly recommended to our brethren of the Evangelical Lutheran Synod of the State of New York, and of such Evangelical Synods of other States, who have not yet acceded to the proposals of the Hagers-town Convention; to adopt the constitution of the General Synod and unite with that body as soon as their peculiar circumstances may permit.

Resolved, That we recommend this measure; because we feel fully persuaded, that it will be the means of removing the difficulties and disadvantages, under which we have so long labored, in consequence of the disconnected state of our church in the United States. We conceive, that the principles upon which the General Synod is founded, and the important mea-